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CAPITALISTIC CRACKSMEN A MODERN "BENEFACITOR"

Socialists are Able to Distinguish Between Piracy and Philanthropy—A "Great Victory" for Organized Labor

By Eugene V. Debs

In 1892 Andrew Carnegie hired three hundred Pinkerton murderers to massacre his employees. He was too cowardly to stay on the ground, and so went to Europe, leaving Henry Frick, another monster, to execute his plot of assassination. These two capitalistic cracksmen understood each other. As Ingersoll would have said, "They fit each other like the upper and lower jaws of a wild beast." The foul conspiracy of Carnegie against his own employees—the very men who had created his wealth—was consummated, and the streets of Homestead became slippery with their blood. Their wages and their throats were cut at the same time to satisfy the rapacity of the man who now has the unspeakable gall to pose before two continents as their benefactor.

Not only this, but when his workmen were crushed, mangled, bleeding for daring to object to repeated reductions of wages, the Christian Carnegie had his steel works surrounded with wires charged with deadly currents of electricity and also with pipes filled with boiling water, so as to be prepared for any possible emergencies in the future. With such an equipment the great philanthropist could in the twinkling of an eye shock the lives out of his slaves or scald them to death without going to the expense of hiring an army of Pinkerton assassins to adjust their grievances.

It is by such murderous methods that Carnegie became a millionaire. Every dollar that he piled up bears the stamp of robbery, countersigned by murder.

When the workmen at Pittsburgh accepted Carnegie's "charity," with obsequious acknowledgements, a few days ago, provisions for when they become paupers, they disgraced themselves. They insulted the memory of their dead comrades. For a mess of pottage they decorated themselves with the badge of treason. How grand it would have been if the Carnegie employees, true to their own class, and holding sacred the memory of their slain brethren, had cabled the bloody benefactor: "Take the bee-line route to hell with your booty; we will none of it."

All honor to the workmen of New-castle for protesting against the Carnegie library. Long ago, when Carnegie proposed the first library "for the benefit of workmen," I advised that it be spurned with contempt. The self-respecting workers do not want and will not accept such spurious and blood-stained benefactions. Poor they may be, because of the exploitation of the Carnegie class, but they are not of the servile mendicants who "crook the pregnant hinges of the knee that thrift may follow fawning."

To these I address myself to urge that wherever a Carnegie library is proposed, an indignation meeting be held to protest against its acceptance. The central labor bodies should take the initiative, but where they fail to act, the Socialists at least should put themselves on record and give Carnegie and the country to understand that they have intelligence enough to distinguish between piracy and philanthropy, and self-respect enough to scorn an offering wrung from the agony and stained with the blood of their own comrades.

Since President Schwab of the steel trust was reported as receiving a salary of a million dollars a year, he has been besieged by reporters to reveal the secret of his success, that other ambitious workmen may follow in his footsteps. The

steel president stuffed his interviewers with all kinds of silly advice to workmen. The precise formula was given to enable every one of them to make himself worth a million, more or less, to his employer. But the real secret was not disclosed. Here it is: If you want to go to the top you must "stand in" with the boss and play the role of informer and sneak on your fellow-workmen. Don't join the union; but if you do, keep the boss advised of what is going on, especially if trouble is brewing. Don't object to wage reductions, but thankfully accept what you receive and be grateful that you are allowed to work at all. In case of a strike, stand by the company and do all you can to defeat your comrades. Vote the company's ticket, wear the company's collar and be proud of it, and you will become more and more valuable to the company, just as Schwab did by pursuing the same unmanly, sneaking policy. Hundreds of railroad and shop officials who obtained their "promotions" in this way know that such qualities are essential to "success."

Father Phillips, a Catholic priest, and a committee of "business" men were admitted to the august presence of John Pierpont Morgan for ten minutes last week, and through their intervention it is believed that a coal strike has been averted. John Mitchell, president of the United Mine Workers, was turned down cold. The big banker would not see nor talk to him. The salvation of the vast army of miners depended wholly upon the friendly offices of a lone priest. Ye gods, what a spectacle! And this is what is called "thorough organization" by certain labor leaders who oppose political action by the working class for the reason that when they finally get on the right track they will no longer be "led" and bled by these emissaries of the capitalistic class.

Father Phillips settled the whole business, and if the miners are now satisfied they can dispense with all the expensive machinery of organization and engage the holy father permanently, to take care of their interests.

When Father Phillips concluded his ten-minute conference with Mr. Morgan he issued a signed statement. Quoth he: "Of my committee and our meeting with Mr. Morgan it is sufficient to say that it was satisfactory to him, to us and to the public." Where do the miners come in? Mr. Morgan came first, Father Phillips next, then the public, and all were declared to be satisfied; and as for the horde of Pennsylvania mining slaves, why, they had to be satisfied and were not of sufficient consequence to figure as a factor in the conference between the banker, the priest and the "business" men for the settlement of their grievances.

Score another "great victory" for organized labor.

How long, workmen, how long will you go down in the dust and beg a distant master, who will not suffer you to come into his presence, for what is yours and what it is your duty to take and your right to enjoy?

You have the ballot; you have an overwhelming majority; you can, if you will, vote your class into power and take possession of the government, of industry, of all things, and by the fiat of your class-conscious solidarity stand forth free men, the sovereign rulers of the earth!

Socialism blazes the only way to emancipation.

March 31. Eugene V. Debs.

Class-Conscious Solidarity

To be class conscious is to understand the mission of the working class and clearly understand that there is no common interest between the working class and the capitalist class. In other words to comprehend that what is to the interest of the capitalist class is detrimental to the working class, and vice-versa. The class-conscious Socialist proposes to make no compromise with any middle class or mere reform movement, but to advocate the social revolution and the abolition of the capitalist system. They will give no aid or comfort to any man or party that does not indorse class-conscious Socialism—the social revolution.—The Farmers' Review.

One man says, "I made this machine; it is mine!" and government gives him a patent, declaring that it is his. But neither the man nor the government takes into account how much he owes to some other man, or a thousand men, who made machines before him, giving him ideas of demonstrating principles with-

out which it would have been impossible for him to make his machine. The truth is that every invention is the outgrowth of some other invention—a social growth and inheritance—to the improvement of which dead men have contributed and men yet unborn will give perfection. One man cannot separate the material in a machine from the idea in it and say, "This is mine." The materials are fabricated round an idea and that is ours; that belongs to society.

No one with a heart in him can read the struggle of the Boers to maintain their liberties without having a sublime faith in the redeeming power of human nature. It is not required to refer to Marathon and Thermopylae for heroes. The Boers can supply anything in that line necessary to inspire devotion to the cause of liberty and courage to fight its battles.

Bread is the "staff of life," and yet many a hungry man when asking for bread gets a stone or a scorpion.

CAN LEGISLATION SETTLE THE LIQUOR QUESTION

In a symposium published by the Boston Globe on the question "Can Legislation Settle the Liquor Question?" Comrade F. O. MacCartney of Massachusetts contributes the following article:

I answer no and yes. First, legislation under a capitalist system can do little to settle the matter. Manufacture and sale for profit is the characteristic of capitalism. It is this element of profit which has invaded and vitiated every scheme so far tried for the solution of the drink problem. The liquor industry has followed the same line of development which other industries have taken. You have first manufacture for use, then manufacture for sale—small plants competing one with the other under the first period of capitalism, and finally under the second period the principle and method introduced and the formation of whisky and brewery trusts. Manufacture and retailing under a trust system become practically one.

Under license the town, city, state or nation tries to control the business. Each in turn comes under control of the trust, wherever liquor interests require such control. Drunkenness under license steadily increases, for under the profit motive enlargement of the business becomes imperative and inevitable. The liquor industry becomes an organism, with national and state associations, with conventions and newspapers. Every hamlet in the nation is invaded by the saloon power.

The trust controls and corrupts politics, utilizes every social function or legislative function in trenching itself and for the enlargement of its field of operation. No trust can be regulated or controlled, and the liquor trust is the most unmanageable of all.

You have state prohibition in Kansas. The law is successfully evaded and defied. State officials wink at the law's violation. A Carrie Nation appears upon the scene with her "little hatchet" and there is a momentary spasm of civic virtue in regard to the matter, but after the storm there is a sinking back into the calm—of the disregard for law. Maine has prohibition and there are open saloons in all of her principal cities. New Hampshire has her prohibition laws which are systematically disregarded.

Profit invades the South Carolina dispensary system and makes that a failure. The Guttenberg system definitely recognizes profit which goes to the "superior citizens" running the business, and the system also fails.

Local option works best where the law is backed by the sentiment of the community. But in many of the towns of the commonwealth, where citizens vote no license, there is no real expectation that the will of the people will be enforced. Under the profit motive many drug stores become grog shops, "upper rooms" and "kitchen barrooms" multiply. Business men do not complain for fear of losing profit; constables and selectmen do not do their duty for fear of losing their jobs, and the wretched community is damned not only by free rum, but by hypocrisy, and, worst of all, the citizens are educated into a chronic contempt for law.

Second—Now as to the "yes" side of the proposition. Legislation can do much to settle the question, if political action leads to a change of economic system. If such political action leads to the ownership and control of the means of production and distribution you have the beginning of the settlement of the liquor question. If the state should become the owner of distilleries and other manufacturing plants the liquor product would be made for medicinal, mechanical and other uses, with the profit element eliminated. Pure product would result, as it is desire for profit which leads to adulteration. When the state came to distribute you would have on a no-profit basis a successful dispensary system. The saloon and the treating habit would disappear altogether. There would be no sale to drunkards or to minors. In the meantime the people would be educated as to the evils of intemperance, total abstinence or at least the very moderate use of liquor could be inculcated, and the curse would be forever banished.

Says one who is a Socialist in the budding stage of development: "We are becoming Socialists to the degree that all which is good, and all which is practicable in Socialism is slowly and surely becoming enacted in the laws of modern legislation." Still, he is a little timid lest Socialism may obliterate "individuality," which he surmises has been a potent factor in our progress and civilization. If the term "individuality" is used to express the idea of independence in industrial affairs, in so far as working men are concerned, then, in that case, Socialism instead of obliterating "individuality," is the only force now engaged in restoring to it its last estate. Socialism proposes that wage-workers shall in their individual capacity receive from the wealth they create their just share. This done, the fetters of wage slaves fall off and they become free men.

MODERN PHILISTINISM AND SOCIAL DEMOCRACY

The Most Stubborn and Persistent Opponents of Social-Economic Progress are the Philistines, with Their Petty Personal Interests

By Isador Ladoff

Dear reader, do you know what element of the population of the civilized countries is in modern times the most stubborn and persistent opponent of social-economic progress? Do you know what class is the staunchest supporter of the old, dilapidated institutions and tries to stem the mighty tide of the oncoming social revolution? Do you think those enemies of progress and friends of stagnation are the ignorant, the lowly, the scum and dregs of society? By no means. They are the Philistines, belonging to the "better" and "best" class of society. If I were a painter I would impersonate the Philistine as a small burgher in a night-cap, dressing-gown and slippers. Indeed, the type of a Philistine is so widely predominant in the middle class that it appears to an extent characteristic of the entire class. Even the most active and shrewd business man of our hustling and bustling times turns into a Philistine once he leaves his shop, factory or office. If he does not put on actually a night-cap, dressing-gown and slippers as soon as he leaves his business place, he does it spiritually, so to say. There are, of course, a variety of under-types of a Philistine, but they all have certain general features and family likeness.

What are, then, the characteristic features of this type of our middle class? In the first instance the Philistine is a pronounced individualist, in the most elementary sense of the word. His spiritual heroism is extremely limited by indolence, almost morbid selfishness and prejudice. All his life is devoted to pursuits calculated to promote his own petty personal interests. A Philistine may happen to inherit from his parents a kind heart. In that case he may be a member of the Society for the Protection of Dumb Animals. He will, however, not move a finger for the protection of human children and frail women against the brutalizing influences of the profit system in general and capitalism in particular. The proletariat has actually to turn into a herd of dumb animals in order to deserve the compassion and gracious protection of the "humane" Philistine. Or a Philistine may engage, in a passive way, of course, in charity, degrading the giver and the receiver simultaneously. He will try to help the "deserving" poor. The material need of a few who happen to come to his attention does not suggest to his dull mind the general problem of poverty, its causes and effects on its victims and society at large. The idea and conception of social-economic justice does not find room enough in the Philistine's brain. Poor people have no rights to insist upon, according to Philistine social philosophy, and have to be humble like Uriah Heap in order to be classed with the deserving. A Philistine may be a member of some church and even go to the extent of teaching in a Sunday school or attending revival meetings. He loves his own precious self so dearly that he is not satisfied with insuring for himself a comfortable life here on earth, but is inclined to procure for his soul a snug corner in the other world. The humanitarian, moral side of the world religions, while its obligations towards society at large and sacrifices of interests and comforts is a sealed letter to the Philistine. The latter knows that the proletariat does not feel at home in churches and sees in it a sign of degradation of the plain people, in-

stead of blaming the church for losing hold on the plain people. Not that the Philistine is necessarily a bigoted fanatic of religion in general. A Philistine may be an infidel occasionally, and yet view with alarm the irreligiosity of the plain people. According to the conception of Philistines, religion is the only thing that keeps the common people from committing all kinds of crime. In case a Philistine happens to be an infidel, he may be a member of an ethical culture society and profess crude animal evolutionism with the struggle for existence, survival of the fittest and other ill-digested half-truths, which, when applied by them to social-economic affairs, mean downright anarchistic barbarity and brutal, imbecile Nietzscheism. The most characteristic features of Philistines are, however, not their crude theories about state or society, but their utter indifference to social-economic problems.

A Philistine may in a general way be interested in politics, reforms, etc. He will, however, stay away from the polls when the weather is not especially inviting, or vote against his convictions in order not to "lose his vote." The Philistine is disgusted with the corruption of politicians, but does not realize that politicians and politicians are the result of his own criminal indifference to public affairs. Some Philistines are quite radical in their views, well read and informed on political, economic and sociological lines. Their moral cowardice, the lack of courage of their convictions, paralyzes their latent usefulness. Leading themselves a life of sordid selfishness, the Philistines decry every disinterested, public-spirited man as a crank. Philistinism is certainly a social malady, a moral sickness of deep and far-reaching significance. It is nothing but Philistinism that causes people to abstain from the sacred duty of exercising their civic prerogatives. It is Philistinism that leaves the administration of all public affairs in the hands of incompetent and dishonest professional drones of society—politicians. It is Philistinism that diverts the best forces of the nation from public service to private pursuits. It is Philistinism that chills and kills generous aspiration for public weal as soon as it is kindled in the breast of a youth. Philistinism is responsible for the sordid materialistic tendencies of our times, for low aspirations and absence of ideals in social life, for depriving modern life of the very highest and nobles motives.

Social Democracy has to look upon Philistinism as upon its deadliest enemy and fight it with all its might. And Philistinism is not a formidable enemy, after all, if we take into consideration that it is a merely negative phenomenon, a kind of a hypnotic condition of a considerable part of society. Let us first of all shake off from ourselves all Philistinism; arouse in ourselves and then instill in others a passion for social-economic justice, the righteousness of modern times. What we need is not a purely intellectual recognition of our ideals, aims and aspirations only, but a deep, emotional power, a world-saving enthusiasm, like that experienced at the dawn of Christianity and on the eve of the French revolution. We need at present more prophets than professors, more inspiration than cool reasoning. One great poet would do more for our movement than a hundred economists.

Capitalistic Heelers are Busy

The capitalistic heelers are busy. No one better than the owners of the great corporations knows that the people are beginning to think, are ceasing in greater and greater percentages to be party bigots, and that to control them they must divide them and blind them. To this end they have employed speakers who claim the name of Socialist to go about the country denouncing the Appeal, Debs and other Socialists as being in the interest of the middle class, and among railroad men they have told in a thousand places that Debs rides on passes, sold out the A. R. U. strike and robbed the labor organizations. They know every one of these statements are untrue, but when one lie is sufficiently disproved to be ineffective they start another lie. The capitalists know that unless they can prejudice the workers against the Socialist movement, that it will become a power in the near future and threaten the supremacy of class rule in this country. To prejudice the million railroad employees against a man like Debs means much for the capitalists. It will shake their confidence in their fellows and thus render them more helpless.

Debs does not ride on a pass—if he did you would see fac similes of that pass in all the daily press. He has denied it, and defied evidence to show he ever rode a mile on one. When you hear a man assert that Debs rides on a pass, was paid by corporations to either begin or end a strike, or that he ever defrauded any organization out of a cent you can brand that man as a liar or a fool. If he is not a fool he is paid by corporation interests to spread the lies that corporations may continue to rule.—Appeal to Reason.

You think the rich man in your community would be doing a graceful thing to provide the people with a free library and other "luxuries" from his surplus wealth. Did it never enter your head that the sensible thing to do is to say to the people that do the work in your community, "Friends, let us provide luxuries for ourselves, by retaining for our own use that surplus wealth of our labor which the capitalist now appropriates?"

"Merrie England" to a Socialist is both a friend and an educator. It can be read a hundred times and every time new beauties will be discovered.

OUR LONDON LETTER

LABOR AND POLITICS IN ENGLAND

By John P. Jones, Gen. Sec., I. L. P.

England and Russia

During the past week we have had all kinds of alarms as to the strained relations between Britain and Russia in the far East. Our newspaper placards and headlines have told us that Russia had seized British territory and that the troops of the two nations were watching each other with fixed bayonets. A couple of years ago such terrifying type would have plunged the people of this country into the wildest excitement and would have brought on a war fever of a very malignant kind. Fortunately, however, we have become accustomed to grotesque exaggeration on the part of the newspapers and whenever anything sensational appears shoulders are shrugged and people mentally remark, "Another newspaper story. Keep cool. By and by we shall have the truth." Inasmuch as it has bred a complete distrust of a section of the press the South African war has not been an unmixed evil.

But it was not to discourse on the lack of veracity in certain quarters that I commenced this note. It was to point out the curious fact that though England and Russia are alleged to be on the point of flying at each other's throats, the Russian government has actually granted no less a sum than £30,000 for the purpose of enabling Russian industries to be adequately represented at the forthcoming Glasgow exhibition and M. Witte, the Russian minister of finance, has expressed himself thus with regard to the undertaking: "The participation of Russia in the Glasgow exhibition will be a new step towards the establishment and consolidation of the amicable relations which are so important for both countries." This hardly looks as though Russia were anxious to enter into a great military struggle at present.

The way in which Russia is taking part in the exhibition may have far-reaching consequences in the near future. Russia is to the bulk of us almost a dark country so far as knowledge of her industries and resources is concerned. The exhibition should give us light in this respect and it may disclose to our manufacturers a practically new market for their products. On the other hand it may show to the world that Russian goods can vie in every respect with those of countries which are generally considered more advanced and this may lead to the extension of her trade and possibly a diminution of ours. Probably it is with a view to the latter contingency that Russia is emerging from her semi-obscure, in which case the fight for markets will be more keen and perhaps more deadly than the struggle for territory with which, according to our newspapers, we are threatened.

Yorkshire Post Among the Prophets

That organ of conservatism, the Yorkshire Post, published by the Yorkshire Conservative Newspaper Co., must surely be regarded with disfavor by its worthy subscribers who expect it to uphold the claims of aristocracy, landlordism and capitalism. Occasionally a leading article slips into its columns not unworthy of the most out and out Socialist or labor journal. Is it that we are all becoming advanced now or is some occult influence at work? Here is a case in point.

"Liverpool," says the Yorkshire Post, "is one of the wealthiest of our northern towns; it contains 8,184 insanitary houses and 2,300 cellar dwellings; in the council meeting the other day it was said that many of its inhabitants are 'too poor to afford a rent at which it would pay any one to build houses.' If ever there was a time when these people were poorer it is not reported. The insanitary houses are part of the wealth contained in Liverpool. In the course of a discussion on the question, it was said that 'people speculated in insanitary property knowing they would get an extravagant price when the houses were scheduled.' The people who live in these houses, we suppose, are not those who make this profit out of them, though as ratepayers they have to pay their share of the extravagant price which yields the profit. That is one of the beautiful arrangements for increasing the wealth of Liverpool. The greater the number of its insanitary houses the greater would be the profit. And that there is a profit seems to be involved in the facts stated by the chairman of the Housing Committee. To purchase the insanitary houses under the ordinary powers possessed by the Corporation would cost £279,000. This is the estimate of the city surveyor. To purchase under the Housing of the Working Classes Act would cost £400,000, and there is an estimate of £100,000 for closing the 2,300 cellar-dwellings. That is, the corporation would spend £500,000 in buying and demolishing property which, they say, is so bad that people ought not to be allowed to live in it—whatever their rent-paying ability. Thereafter the corporation can build new houses.

The housing committee were instructed to prepare a scheme for rehousing the people who live in the 8,184 insanitary dwellings, and the rehousing has to be adequate. To this the council unanimously agreed. Probably the cost will

be £1,500,000—to do it satisfactorily," said Alderman Percell, and probably the mass of the Liverpool ratepayers will agree with another alderman who argued that it was iniquitous that the corporation should be compelled to buy at a very high price houses which ought not to exist and which the medical officer had only to pass his wand over in order to force the owners to close altogether and without compensation! We do not think it would be unfair to make such property pay a share of the cost of its removal. The majority of the licensing committee recommended that the owners of licensed property should value their own property and pay a special rate upon it so that purchase and extinction may be possible. An extension of that principle would not be unfair in the case of these insanitary houses. Let the owners declare their value and be rated upon 5 per cent of it—and the corporation please itself whether it buys or carries out a housing scheme in the suburbs. This, it seems, would meet the case at Liverpool if the facts are as stated in the council meeting, for it is unreasonable that people should be allowed to succeed who purchase insanitary, or who keep their property in an insanitary state, in the hope that they may make large profits out of it when the council are forced by the pressure of humane opinion to determine that the people shall have places fit to live in. We do not compensate at a high rate the tradesmen on whose premises the inspector discovers tins of insanitary salmon or beef, or tons of insanitary fruit. Instead of a profit, these owners have usually a fine and an order for the immediate destruction of their insanitary property."

Surely the stars in their courses fight for progress; but if a labor paper had published the foregoing article it would have been denounced as a red revolutionary.

WISDOM AND WEALTH

A symposium written on the "Stewardship of Wealth" affirms that "trusts, vast individual wealth and labor troubles are necessary and inevitable." They are neither one nor the other. There is no necessity for a trust. It is a monstrosity not in consonance with the eternal fitness of things, nor is there any necessity for vast individual wealth. It is not an inevitable circumstance, nor would it exist except for man's greed and insatiable thirst for power which has violated all laws, human and divine. The men who make money—that is, who accumulate vast wealth—have been in all ages those who have robbed labor of its just dues. Alone, single-handed, no man, even with the assistance of "labor-starving" machinery can accomplish, can accumulate vast wealth. He must have working men and women whom he can rob of their earnings. This has been done in all ages and the crime was never more colossal and infamous than now, and if "labor troubles" are "necessary and inevitable" the fact grows out of conditions neither necessary nor inevitable, but avoidable, and may be changed.

The writer further affirms that the men who "make money," who become millionaires, are "wise"; that the wealthy "fools" are those who "inherit wealth." It is not written that men who accumulate great wealth are "wise," but it is written that "a good name is rather to be chosen than great riches." Indeed, the whole testimony relating to the accumulation of great wealth is cumulative and stamps it as the opposite of wisdom; shrewd, cunning, artful, astute and intriguing they may be, but never "wise" in any legitimate acceptance of the term.

Nor is it true, that those who inherit great wealth are "fools," that is to say, idiots; indeed, as a general proposition, they are about as wise in their day and generation as their fathers. We refer to Americans of great wealth. Take, for instance, the Astors of New York. The founder of the great fortune began his career in the United States as a mink and weasel skinner. He went in for pelts, hair and fur. His heirs and assigns do not now deal in pelts, but they deal in real estate, and no one knows the vastness of their wealth. Take the Vanderbilt estate, the foundations of which were laid by the old commodore in pushing scows in the New Jersey lagoons, while his wife kept a second-rate boarding house. Some of the heirs have made spectacular displays of folly, but there stands the Vanderbilt railroad system, representing a half-billion of wealth, monumental of the fact that the heirs of the old scow-pusher are, though rascally rich, possessed of the kind of wisdom which the old commodore had. Then there is the Jay Gould estate, the founder of which started out with a patent mousetrap and died worth \$100,000,000, and possibly twice that sum. Some of the Goulds, particularly Miss Anna, may be foolish, but George has all the cunning of his father, and the Gould estate will grow while money can "buy a judge" or dividends can be declared on watered stock or wind-bellied bonds.

The term "wise men" as applied to those who accumulate vast fortunes is not well chosen, and the term "fools" as

applied to those who inherit great wealth is equally inappropriate. The founders of great fortunes worked and toiled and drooped, cheated, lied and robbed to fashion gold and silver gods for their children to worship. In this they played the part of fools instead of wise men, and their children, in their heathen devotion to these gods, have simply emulated the fallacies of their fathers. Wisdom is always allied with truth and justice, equity, fair dealing and a proper regard for the rights of others; but there is not an instance on record in which such factors have dominated in the acquisition of great wealth. On the contrary, fraud and falsehood, chicane, cunning, duplicity, greed and tigerish rapacity have played conspicuous parts in the accumulation of great wealth, finding its culminating expression in such colossal combinations as the billion-dollar steel trust.

Again, says the writer, one objection to great wealth is that it places a certain class of men above others and enables them to "control legislation." It controls not only legislation, but the industries of the country—the shop, factory and forge, the mines and the railroads—nor is this all; it controls the press, the school and the church. It poisons at the fountains, and all streams are foul with demoralizing influences. Necessarily so, since to control legislation the representatives of the people, in legislatures and congress, must be debauched, and the ballot box, the boasted palladium of liberty, made a treasonable device to aid wealth in its onward march toward despotism.

The admission of the symposium writer confirms every allegation of Socialism in its arraignment of capitalism; and yet, says the writer, future generations will be thankful that there was a time when trusts and kindred curses flourished, because they paved the way for national ownership of railroads and other public utilities, and because "great wealth enables its possessors to work out great conceptions unobstructed."

What of these great conceptions of the wealthy class in the past? Is there one instance in which the wealthy class of the past had a conception of justice in dealing with the workingmen? Not one; nor does the wealthy class have any conception of the rights of wage workers now. The past is a continuous tragedy, in which the victims of the plot have been the poor, and never were they in greater peril than at present. They begin to comprehend the dangers that environ them. The one "great conception" of the wealthy class which it desires to "work out unobstructed" is to make more money out of labor, and the trust is one of the "conceptions" to carry out the scheme.

Socialism believes that the time is near at hand when workingmen, in self-defense, will abandon the abortive strikers, petitions, etc., and, once more appealing to the ballot, vote for Socialism as the only means of solving the labor problem and achieving independence. M. B.

A bank cashier, in writing a glorifying article for the American Banker, says that banking is not only the "corner-stone" but the "whole foundation of the business structure of the country," and that it can be made "useful for the glory of God and the benefit of mankind." So far as the records show God's glory has not been greatly promoted by banking operations. Christ makes no mention of banking as a means of glorifying God or by being of any benefit to mankind. No sane person ever dreamed that banking was ever an eleemosynary business, that it ever fed the hungry, clothed the naked or did anything else to help the poor. But the cashier says it may yet be made to glorify God and be useful to mankind. Some people are of the opinion that the age of miracles has passed away forever, but J. Pierpont Morgan, the banker, who has organized the billion-dollar trust, may go into the miracle business and make banking "glorify God"; indeed, Morgan may yet convert Rockefeller and make a Christian of him.

Advices from Washington are to the effect that the emperor is depressed owing to the magnitude of the job he has on hand of running the empire without a constitution while pretending to govern the United States under a constitution. Things are evidently becoming woefully mixed. For instance, does the constitution follow the flag? Does the flag follow the constitution? Is the flag the symbol of liberty or slavery? Were the thousands of Filipinos killed in the defense of liberty and their native land killed constitutionally? Are the people of Hawaii, the Philippine islands, Porto Rico and Guam citizens or just yellow and black and tan canines without more rights than so many caged orang-outangs? Emperor Billy will convene congress that he may have something to rest his head and heels on.

As one of the results of the tidal wave of prosperity now deluging the country, a church in the city of Fort Wayne has recently expelled fifty of its members for the non-payment of dues. These delinquents were informed that it takes money to run a church and if they could not or would not pay, they could not ride. If they nursed the idea that the "gospel is free," they have been taught that the church is not the place to secure testimony to support the error.

Fakers and Suckers

The suckers do the labor and the fakers draw the pay.
The suckers do the voting and the fakers hold sway.

The suckers raise the crops, but the fakers fix the price.
The fakers hold the market and get the biggest slice.

The fakers take the harvest, the suckers hold the bag.
The fakers dress in broadcloth, the suckers chew the rag.

The suckers feed the cows and the fakers get the milk;
The suckers feed the silk-worms, the fakers get the silk.

The suckers build the mansions the fakers occupy;
The suckers are the bakers, but the fakers eat the pie.

The suckers make the fabrics, but the fakers own the mills;
The fakers have the pleasures, while the suckers foot the bills.

The fakers have the yeast, while the suckers get the crusts;
The suckers pay the prices, while the fakers run the trusts.

The suckers are the workers,
The fakers are the shirkers;
The fakers are wealth-takers,
And that is why we say
There are on earth to-day
Just the classes and the masses,
And the masses are the prey;
Just the ones who do the toil
And the ones who get the spoil—
And the spoilers do the toilers in the same old way. —Denver News.

What a Capitalist Says

Socialism arraigns the present system of conducting industrial affairs because of its defects. Under its aspirations employment is not given to all willing workers, because when employment is obtained wages are not sufficient to afford a decent living, to say nothing of mind culture. Ignorance, in alliance with prejudice, always the whelp of ignorance, ridicules Socialism for Utopian theories, or anathematizes it, as the enemy of society because, as alleged, it favors the "impracticable," and denounces capitalism as the source of a multitude of woes. In this connection we inquire, What about Abram S. Hewett, one of the most distinguished men of the city of New York, once its mayor, and a man of large wealth? Mr. Hewett is not a Socialist by profession or confession, and yet it is safe to say he talks like a Socialist and at heart is in profound sympathy with Socialism. In a recent symposium on the "Stewardship of Wealth," Mr. Hewett expressed views fully abreast of the most advanced advocates of Socialism. He said:

"The rich have not begun to do what they ought to do. Have we the right to take all this wealth and do nothing to correct the evils created in its production? Can this be the end to which we have been working all these centuries? For heaven's sake, is this the result of our industrial development, and must our prosperity as a nation be purchased at such a staggering price? If these terrible tenements, these overcrowded districts, these dark and foul dwelling places—if all these miseries must attend industry, then I would to God that every industrial center could be destroyed as was Sodom and Gomorrah of old and man be driven back to the fields."

Mind you, this is the language of a non-Socialist business man. No Socialist in deploring industrial conditions ever uttered severer maledictions. So intensely does Mr. Hewett realize the horrors incident to the creation of wealth that he prays for storms of fire and brimstone from heaven to annihilate industrial centers, where they exist. Socialism is the only organization that is striving, without "fire and brimstone," to overcome the deplorable conditions found in all industrial centers, the result of capitalistic rapacity.

An ordinance has been introduced in the city council of Berlin, Germany, to build and maintain small, neat houses for workingmen on lots owned by the municipality. Which shows that the Social Democrats of Berlin are abreast with the Social Democrats of Chicago.

At the approaching election in Denmark the Social Democrats will have candidates in thirty parliamentary districts. Remarkable changes are going on in Denmark, all in favor of the Social Democrats, who are growing in influence while both governmental parties are losing. Should they succeed in electing the thirty candidates, the Social Democrats will be the strongest party in parliament.

The grand old democratic party, founded by Jefferson with sixteen principles, and as the showman said of the zebra's stripes, "nary two alike," has found two statesmen whose names suggest lively battles when the next presidential campaign opens. Oklahoma will be in the convention with John Hell and New York with J. W. Dam, and it is believed if the party can shake off William Jennings Bryan that Hell for president and Dam for his running mate will make the ticket Hell and Dam peculiarly suited to the condition of the party and of the country.

LOCAL BRANCHES

CALIFORNIA

Liberty Branch, San Francisco, holds public meetings every Sunday and Wednesday evenings, commencing at 8 o'clock. Address: 117 Turk street.
Business meetings (for members) every Thursday evening.
Membership, Social Democratic Herald free to each member, 20 cents per month.
Apply to the secretary, John C. Wesley, 117 Turk street.
Branch No. 1, Los Angeles, meets every Sunday afternoon at 2 o'clock, at Woodmen's Hall, 125 Spring street. J. S. Bruner, 47 N. Hill street.
Branch No. 2, San Francisco, meets first and third Thursdays at 8 p. m. in each month, at 10 o'clock p. m. at 117 Turk street. Agitation meeting on third Sunday evening, same place, to which public is invited. August F. Meyer, secretary, 1200 Polk street.

COLORADO

Branch No. 2, Goldenfield, meets every Sunday at 7:30 p. m., at City Hall. Chas. LaKamp, secretary.

CONNECTICUT

The Connecticut State Committee meets the last Sunday of each month at 2 p. m., at P. Schaffer's, 109 Main street, Hartford. Louis Herrop, secretary, 45 Kinley street, Hartford.
Branch No. 1, Rockville, meets first and third Thursdays at 8 p. m., at Village street. Sec. retary, Richard Niederwerfer, Box 70.

ILLINOIS

Meetings of Chicago Central Committee held regularly second and fourth Wednesdays of each month at Dr. J. H. Groer's office, 25 Dearborn street.
Branch No. 1 (Bohemian), Chicago, meets first and third Saturdays at 8 p. m., at Nagli's Hall, 335 Blue Island avenue.
Branch No. 2 (Bohemian), Chicago, meets second and fourth Mondays at 8 p. m., in Dunder's place, 100 W. 10th place. Joseph Dunder, secretary.
Branch No. 3, Chicago, meets second and fourth Sundays at 8 p. m., at P. Schaffer's, 109 W. 10th place. James Bekak, secretary, 615 Throop street.
Branch No. 4 (Bohemian), Chicago, meets second and fourth Sundays at 8 p. m., at 3022 Lincoln street. J. A. Ambroz, secretary, 490 Wood street.
Branch No. 5, Chicago, meets at 11th and 12th street, corner 2d and Center avenue, first and third Saturdays. Gus Larson, secretary, 624 Center avenue.
Branch 6 (Slovakian) meets every third Sunday in this month at Finger's Hall, corner Michigan and 11th place. Camil Kabat, secretary, 137 Stanwood avenue.
Branch No. 8 (German), Chicago, meets every other Saturday at 8 p. m., at J. Jankowski's place, 304 W. 21st street, between Leavitt and Oakley. A. Geisler, secretary, 217 W. 23rd street.
Branch No. 12 (11th ward), Chicago, Ill., meets every Tuesday at 8 p. m., at Hildebrand's Hall, s. e. corner of Paulina and 21st sts. Secretary, F. J. Kuhn, 701 Blue Island ave.

INDIANA

Branch No. 4, Indianapolis, meets first Saturday evening and third Sunday afternoon of each month at Reichwein's Hall, corner Market and Noble streets. Address all communications to the secretary of the State executive board, Thomas Catton, 504 Warren avenue.

IOWA

Branch No. 2, Hiteaman, meets every fourth Friday in the month at Opera House. James Baxter, chairman; Wm. Truman, secretary, Box 131.

KENTUCKY

Branch 5, Newport, meets first Thursday evening at 8 p. m., and third Sunday afternoon, at Sanftleben Hall, northeast corner Seventh and Central avenue. Address A. L. Nagel, 29 W. Second street.

MASSACHUSETTS

Branch No. 2, Holyoke, meets second and fourth Tuesdays of each month at Springfield Turner Hall, Carl Schrabak, organizer, 34 Jackson street.
Branch No. 3, Hoxbury, meets at 24 Warren street, second and fourth Fridays of every month. Public invited.

MICHIGAN

Branch No. 1, Battle Creek, meets second and fourth Sundays of each month at 8 p. m., at 10 W. Main street, in the International Congress Hall. Are cordially invited. L. C. Rogers, secretary.

MINNESOTA

Branch 1, Red Lake Falls, meets every other Sunday in real estate office of Fred Geawein, on Main street. A. Kingsbury, secretary.

MISSOURI

Branch No. 2, St. Louis, meets second and fourth Mondays, at 8 p. m., at Haldermann's Hall, 324 South Seventh street.

MONTANA

Branch No. 1, Butte, meets every Thursday at 8:30 p. m., Engineers' Hall, O'Leary Block, G. Frankel, secretary, 71 E. Park street.
Branch No. 2 meets first and third Sundays of each month at G. W. Wood's home, Chico, Mont.

NEW JERSEY

Branch No. 1, Newark, Secretary, Michael W. Schor, 87 Livingston street.
Branch No. 3, Camden, meets every first Sunday of the month. For particulars address Paul Eberding, 123 E. Kaighn's avenue.
Branch No. 3 (German), Newark, meets every third Saturday at International Hall, 7 Bedford street. Hans Hartwig, secretary, 7 Bedford street.
Branch No. 6 (German), Paterson, meets first and third Mondays at 8 p. m., at Helver Hall, 51-53 Van Houten street. Karl Lindner, secretary, 246 Edmund street.

NEW YORK

The City Central Agitation Committee of Greater New York meets every second Tuesday at 412 Grand street, Windsor Hall.
East Side Branch, No. 1, meets every first and third Thursdays at 200 East Broadway. L. Rothman, secretary, 131 Norfolk street.
Branch No. 4, Brooklyn, meets every Saturday at 8 p. m., at 24 Moore street. Visitors welcome. Comrades desiring to organize should communicate with Secretary Sol. Pressman, 100 Boerum street.
Branch No. 10 meets every Friday at 8 p. m., at 200 E. Broadway. Lectures and discussions. Public invited. Organizer, Joseph Williams, 24 Henry street.

OHIO

Branch No. 4, Cincinnati, meets at Richellen Hall, southeast corner 8th and Pinn streets, every Sunday at 8 p. m. Lectures and discussions. Public invited. Thos. McKee, secretary, 429 Laurel street.

OREGON

Branch No. 1, Portland, meets every Monday night at Washington Hotel, corner 4th and Flinders streets. Everybody invited. T. C. Westland, chairman; Mrs. N. E. Fortlich, secretary.

PENNSYLVANIA

Branch No. 1, Philadelphia, meets every Thursday, at 8 p. m., at 22 S. Third street. Rosa Slobodkin, Treasurer, 215 Pine street.
Branch No. 4, Coudersport, meets every second and last Wednesdays of each month in K. of L. Hall. Chas. Kalpel, chairman; L. M. Morse, secretary; Ben. Codington, treasurer.
Branch No. 5, Philadelphia, meets first Friday of each month—executive meets every Sunday morning—at 8 D. P. 11th Room, at 22 S. 4th street. Organizer, M. Gille, 314 Reed street.
Branch No. 8, Williamsport, meets every Sunday afternoon at 2 p. m., in Social Labor Hall, No. 24 S. 2d street. G. B. Smith, chairman; Jno. Lyon, secretary, 723 2d street. Public invited.

WISCONSIN

Milwaukee Central Committee, S. D. P., meets second and fourth Mondays of the month at Brewers' Hall, southeast corner 4th and Chestnut streets.
Branch No. 1, Milwaukee, meets at Keller's Hall, 4th street, between State and Prairie, every fourth Thursday evening.
Branch No. 2, Milwaukee, meets every second and fourth Saturdays in Gaetke's Hall, Concordia and Green Bay avenue. Frank Liebsch, secretary.
Branch No. 3, Sheboygan, meets every second Thursday of each month at Concordia Hall. Chas. Pias, Secretary; Treasurer, W. Lincoln avenue.
Branch No. 4, Milwaukee, meets every first and third Fridays each month at Miller's Hall, corner 2d and Brown streets. George Moerschel, secretary, 24 2nd street.

Branch No. 5, Milwaukee, meets every fourth Friday of the month at E. Sigel's Hall, southeast corner Orchard street and 9th avenue. O. Wild, secretary.
Branch No. 12, Milwaukee, meets every first and third Thursdays of each month at Volkman's Hall, 245 and Center streets, at 8 p. m. Secretary, C. Knedert, 222 2d street.
Branch No. 22, Milwaukee, meets second and fourth Wednesdays of each month at 224 Clark street. Herman Schaefer, secretary, 224 Clark street.
Branch No. 23, Milwaukee, meets first and third Fridays of each month at Gaetke's Hall, Concordia and Green Bay avenue. J. Heller, Jr., 123 Fourth street, secretary.

WEST VIRGINIA

Branch No. 1, Wheeling, meets every third Sunday of the month at Trade and Labor Assembly Hall, 125 Market street. E. A. Lohr, organizer.

Socialists take no stock in no-stocks. Their motto is, Be what you want, get it to-day. It is the work that counts.

